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as well as non-scriptural compositions like the *Te Deum* and a great variety of hymns and odes. The recently rediscovered Odes of Solomon were used in the fourth century in Asia Minor as "canticles." To sort and classify all this material, the task involving as it must an examination of hundreds of manuscripts of missals, breviaries, and psalters, and to supply sufficient comment to make the results of the research patent to the student was the aim of the author. The result is this book, which was intended as a sketch of a proposed volume to be entitled "Hymns and Canticles" in the "Handbooks of Liturgical Study" series. The editors having pronounced it too detailed for their purpose, the "sketch" is issued in the present unexpanded form. The data here given represent, therefore, a book three or four times the size of the volume just issued. While a fuller treatment of the subject would be most welcome, the author deserves the thanks of scholars for placing at their disposal such a wealth of valuable material, not to be found elsewhere in such a compact form. T. B. F.

HUTCHINS, NORMAN. *Graded Social Service for the Sunday School*. Chicago: The University of Chicago Press, 1914. xii+135 pages. \$0.75.

EVANS, HERBERT FRANCIS. *The Sunday-School Building and Its Equipment*. Chicago: The University of Chicago Press, 1914. xv+116 pages. \$0.75.

Dr. Theodore Gerald Soares, head of the Department of Religious Education of the University of Chicago, is editing a series of books on the "Principles and Methods of Religious Education" for the purpose of presenting "to the large body of workers in the field of religious education some of the results of the studies and practice of those who have attained a measure of educational success." Two books of this series are now ready.

Dr. Hutchins assumes that education, and, therefore, religious education, is a *social process* and that the value and significance of an individual depends upon his vital relations to others in the various life groupings. "The purpose of social service in the Sunday school is to socialize the young people, to develop their powers of sympathetic imagination and friendly co-operation; and this it does by promoting, enriching, vitalizing genuine personal relations with other groups." In the various chapters the author gives the meaning of social service; the dangers to be avoided in well-meant but undirected service; several significant programs of social service which are in actual operation in churches; money-getting as a form of social service; the values that should be realized in the children from social service; and lastly a suggested curriculum of social service as a guide to those finding their way in this important form of expression. The author gives a keen, sane portrayal of the real function of the Sunday school and how this function can be fulfilled in a very practical way. Every minister and Sunday-school worker should read this book.

Professor Evans has prepared another book that every pastor and Sunday-school worker should read. The book is of value in two ways: It contains a wealth of information for those contemplating building a new church or remodeling an old one. It shows the all-important part the building and its arrangement play in making possible efficient religious education. The author holds that the most important task in connection with the construction of a church building is the provision for genuine efficiency in religious education. This means (in the arrangement of the building) provision for real teaching, for recreation and play, and for normal social expression. The needs of children in the different grades are discussed, together with

the most up-to-date ways of ministering to these needs architecturally. Numerous drawings of plans of the more efficient church buildings—from the costly city church to the village or country church of moderate cost—together with suggestions for remodeling old buildings add to the value of the book.

J. M. A.

HISTORY OF RELIGIONS

MARGOLIOUTH, D. S. *The Early Development of Mohammedanism*. New York: Scribner, 1914. x+265 pages.

In the Hibbert Lectures (second series) delivered in 1913, Professor Margoliouth, the learned Arabist of the University of Oxford, discusses the elements which entered into the making of early Mohammedanism. The Koran is the basis of Islam, but the unbeliever cannot obtain it from the believer. "It is a noteworthy fact about the Mohammedan system that since the Migration it has demanded no qualifications for admission to its brotherhood [p. 1]. . . . Let the people pay homage to it (the Koran) first, recognize that it is the divine revelation, and then they may, or indeed must, study it" (p. 4). During the Prophet's lifetime portions of the heavenly archetype of the Koran were revealed to him from time to time, enabling him to decide the daily questions which were put to him as leader of the new community. After Mohammed's death, tradition tells us, the first Caliph ordered the collection of the fragments of the Koran, and some twelve years thereafter an official edition was issued. But it was soon discovered that in spite of the dogma which was growing up that the Koran was a sufficient rule of faith and conduct, a thousand and one questions arose to which the Koran gave no answer. "Yet in some way the community had to be supplied with something more than was contained in the fragments put together by the first Caliph's order: with law, ritual, morals, theology, and even history. The task before us is to trace these several supplements to their source" (p. 35).

The book is very interesting, displaying on every page the author's intimate acquaintance with the Arabic literature, but it will probably appeal to a limited audience.

D. D. L.

LAMMENS, HENRI. *Le Berceau de l'Islam*. Vol. I. Rome: Sumptibus pontificii instituti biblici, 1914. xxiv+371 pages.

The volume on the "cradle of Islam," by Henri Lammens, S.J., professor in the Institut Biblique at Rome, should and undoubtedly will find its way into the hands of many who are not specially interested in Mohammedanism. The *Berceau de l'Islam* is the first of a series of volumes, promised in the author's preface to *Fatima et les filles de Mahomet*, to form when complete a new Life of the Prophet. This, the introductory volume, gives a minute account of the climate and the Bedawin of western Arabia. The modern demand that the rise of a civilization be studied in the light of its physical environment and with special reference to the divers elements which entered into its make-up is certainly met by our author. It is this fact which will create for the work a wide circle of readers.

With such a splendid introduction, scholars will await with keen interest the other volumes which will cover the early development of Mohammedanism. It is to be hoped that the fact that the author is a leader in another church militant will not